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THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. CHICAGO AND BOSTON, JANUARY, 1886. No. 1.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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WHAT WE WANT TO DO.

In starting this magazine we have a distinctly practical aim. That aim is, partly, to do what we can to strengthen our already existing churches and deepen the religious life of our people, and, partly, to create a new agency, somewhat popular in its character, for the wider dissemination of our distinctive faith. Through these pages we desire to extend a hand of ready, sympathetic, constant helpfulness to every Unitarian work and worker in America. No one knows so well as the practical pastor, the value of a religious paper in the home—the help it gives to him to have the same kind of things said regularly to his people by the fireside through the printed page, which he is trying to say from Sunday to Sunday from the pulpit. We want to make this magazine the most efficient helper possible to our ministers in this way, carrying the best word of our faith and work into as many homes as possible, of rich and poor.

As most important of all, we desire to do all we can through these pages to aid in the transmuting of our faith into practical life—practical life in the twofold form of beneficence, or doing good to others, and that of spiritual nurture, or heart piety, in ourselves. Unitarianism has always been honorably allied with beneficences, charities, philanthrophies, reforms, and yet there is much more for us in these directions than we have yet undertaken. To a far greater extent than we have ever done we should make our churches organizations for practical doing good.

To enable us to help in this more effectively we ask our workers everywhere—ministers, missionaries, laymen and lay-women, officers of Sunday schools, Unity or other clubs, Womens' Auxiliaries, or other women's associations, and especially postoffice mission workers, to send us information—well boiled down—of their most important doings. Let it be remembered that zeal known, kindles zeal; information of work done incites others to do likewise.

Along with all this development and practical work, our churches need everywhere deepening in personal religion—carrying of religion onward from the stage of mere discussion or intellectual apprehension to the more advanced and nobler stage of experience. We want to aid our people to carry religion, with its strength, its hopes, its comforts, its joys, its consecrations, into the home, into business, into daily life,—to the sorrowing, the sinning, the tempted, the toiling. We need more home altars, more social religious meetings, more regular and earnest church-going, better moral and religious education for the young; and we shall try as best we may to help in these directions.

While our aim is thus primarily to foster the broad work and spirit of Christianity, we at the same time take distinctly the Unitarian position and name. We join most heartily, indeed, with those who hope for a time when all sectarian distinctions shall have passed away and all sect names can cease; but that time has certainly not yet come. It was not imaginary or slight differences which compelled the

fathers of our Unitarian church to stand apart from other churches, and if they would have any organized worship and work, to have it alone. It was the sense of certain broad, simple, practical truths, as constituting the essence of Christianity; and though other churches seem coming to some clearer apprehension of these truths, they come to them timidly and slowly, they give them little open recognition, and so, we, to whom these truths seem the very gospel itself in its purity, have still to bear our witness for them, and to bear it in the name which still, better than any other, tells the world what we mean and whereabouts we are.

In taking this name, we desire this magazine to be, in the fullest sense possible to an enterprise entirely unofficial, an organ of American Unitarianism; not the representative of our own merely individual ideas and hopes, but of the best and noblest Unitarian thought and purpose of past and present. Especially we want it to be the representative of organized and missionary Unitarianism. We shall urge, and do all in our power to help on, more effective co-operation among our churches; and we shall try to aid in every possible way all our existing organizations—national, state and local.

The Unitarian will be in no sense sectional. Its editors represent the east and the west equally—one living now in the east and the other in the west, and both having in the past worked both in the West and East. Our editorial contributors also represent all sections, east, west and south. All this is a sufficient guarantee that the magazine will be in thought, sympathy and purpose, in the fullest sense, national.

Is it inconsistent with the clear emphasis we place upon the thought and work of our own church, that we should wish to help our people to appreciate more heartily what other churches are doing, and the noble earnestness with which, in many directions, they are doing it? We hope not, for this also is part of our aim. Especially, we desire to draw all liberal Christians, in the different churches, nearer together. There ought to be a heartier co-operation between Unitarians and Universalists; and, if the "new orthodoxy" that we hear so much of means what it says, the time is coming for its adherents, we do not say to join, but at any rate to have more open fellowship with those who for a century past have been pleading and working for the same broader truths.

One sentence of a more business kind. In starting this magazine our thought is not at all to interfere with already existing Unitarian periodicals. We don't come as a rival to these, but as an auxiliary. To all Unitarians, we would cordially say, Take the larger and more expensive periodicals if you will and can. They all deserve a larger circulation than they have ever attained. If we can help them in any way we shall gladly do it. At the same time, of course we shall be glad to have subscribers to others take ours too, for we have a very definite word of our own to speak. Moreover, we believe there is room and a demand for a religious periodical for our people, published at so low a price that nobody need be kept from taking it by the expense. There are thousands of Unitarian homes, up and down the land, many of them remote from all our churches, into which at present no printed word of our faith ever comes. Is it possible to maintain a little magazine that shall be a welcome visitor in such homes, and yet that shall find interested readers among the people of our old established parishes; a magazine that shall hold to our old freedom from dogmatic creeds and yet stand clearly for belief in God, and worship, and the spirit of Christ, and carry to its readers each month some living, helpful word of thought and information, and work, and piety? That there can ever be much pecuniary profit in such an enterprise is hardly possible, and we do not seek it. But can it be sustained without actual loss and without having constantly to appeal for help? We believe that if all those who feel it to be a good thing will simply take it and make it known, it *can* be so maintained; and with God's help we mean to try.

B. H.
J. T. S.

THE BRIGHTENING OUTLOOK FOR RELIGION.

In undertaking this magazine we are impressed that we begin our work at an auspicious time. It seems to us there were never so many signs in the sky as now that a better day is coming for religion. The world, at least the thinking part of it, has been passing through a period of shadow; doubt and apprehension have been in all the air. Everything has been unsettled. Everything has had to be probed, investigated, examined over again. The questions that have arisen grimly and ever before us, have been of the most radical, penetrating and startling character. Are there any really solid and enduring foundations for religion—at least for religion in any high and noble form like Christianity? Or must we, as rational men and women, put behind us all the religious teachings, hopes and aspirations of our past as childish superstitions? Is God a reality, or is he only a word, a symbol, a figment of the brain? Is there no One over us and over the world that knows any more about all these mysteries and wonders than we do? Is the universe an orphaned universe—with no Parent-Power, Parent-Wisdom, Parent-Love, above it, to care whether it (and we with it) goes up or down? Is man nothing but the highest and a little the most finely colored bubble, cast up by the great roaring, heartless sea of everlasting and purposeless change? Are human hope and joy and admiration only "homeless attributes of nothing—successions with vacuity at the core"? Is death an eternal sleep?—and is faith in immortality for ourselves and our loved ones only a disease of the mind, or a foolish fancy? Is worship to be cast into the lumber room of the past's worn out follies? Are churches and altars to fade away and be known no more by intelligent, rational men? Is the Bible to be taken down from its place of eminence, as unworthy to be longer our most honored and sacred depository of moral and spiritual life and power? Is Jesus to become no more to us than Buddha, or Confucius, and less than Copernicus, Gutenberg or Darwin? Is science to take the place of religion, and the theatre and lyceum of the Christian church?

These and such as these are the questions that have been looming up before the world with awful portentousness for the last quarter or half a century. Thinking men have been obliged to face them. The revelations of modern science, the extension of the spheres of criticism and intelligence, the new light shed upon the Bible, the doctrine of evolution, the unchaining of human reason, have forced the religious world to rethink all its former thinking, reexamine all its postulates, reopen all its questions, even those upon which the very existence of religion depend, and those that were supposed to be settled forever.

What is the result? Is all this breaking up to end in universal and permanent wreck? Is there no sign of reconstruction? It seems to us there can be only one possible answer. There are unmistakable signs that the disintegration has reached its worst, and reconstruction has actually begun. The voices of the watchers on the walls begin to lose their uncertain sound, and grow clear and confident as they call to us: "The morning breaks." Of course by this it is not meant that the full day is here. We would not be unduly optimistic. There are shadows still thick about us. Yet we repeat exactly the well-nigh unanimous report of the best watchers standing on the highest outposts, where they have broadest sweep of vision, when we say that the darkness plainly grows thinner, light streams up the eastern sky, the day is certainly appearing.

It is beginning to be seen that the long supposed and much dreaded "conflict between religion and science" does not exist. There is a "conflict", indeed, between science and certain cosmologies, certain theories regarding the Bible, certain theological doctrines of the past; but that these do not form any essential part of religion, or Christianity, is now clear. It was supposed that the doctrine of Evolution was hos-

tile to religion—at least religion in its highest, most developed form of Christianity. It was thought that if evolution is true, then atheism and materialism have the field. But now it is appearing that all this was short-sighted. There is just as much room for God and a spiritual philosophy, and just as much *necessity* for these, with evolution as without it. To use Charles Kingsley's comparison: To make a universe is not a greater thing than to "make a universe make itself", and the latter (evolution's thought) requires a God quite as much as the former. Indeed, as the doctrine of evolution goes forward to wider and wider acceptance, it is coming to be seen that for its full completeness it *requires* the essential conception of God. To reach its best, highest, noblest form, evolution is driven to form a teleology of its own, to talk about *final cause* and *ultimate purpose*, which is only another way of saying religion's great word, God. The best thinkers of many schools are coming to see and agree that Tennyson only utters what Darwin and Spencer really imply, when he sings of

> "One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves".

If any would see how deeply and necessarily this is true, they have only to read the last two books of John Fiske, full of such utterances as these: "As in the roaring loom of time the endless web of events is woven, each strand shall make more and more clearly visible the living garment of God." "We are driven to the conclusion that throughout all possible advances in human knowledge, so far as we can see, the essential positions of theism remain unshaken"; and, "we shall presently see that in its fundamental features the theism of Jesus and Paul was so true that it must endure so long as man endures."

In more ways than we can stop to point out, or even intimate, the evidences are appearing that the crisis is past—the real foundations of religion are not breaking up, they are firm; Christianity is not to pass away, but will enter upon a new and brighter career; Jesus Christ is to be more to the world, not less; the Bible is to find a resurrection unto a new life; the highest intelligence of the time does not teach us to think of the world as the product of blind force, or wanton chance, or iron necessity, but rather as the product of a power that is Wisdom, a wisdom that is Purpose, a purpose that is Righteousness and Love; man is not here for nothing, but for ends higher and diviner than he understands; conscience, if it is the voice of "our Father Man", is that because it is first the voice of our Father God; prayer is not a superstition or a folly, but as rational as reason itself, and the highest exercise of the human spirit; the church will change somewhat, develop, adapt itself more and more to the widening needs of humanity; but, as an association for worship, thought, Christian nurture for the young and Christian brotherhood and helpfulness for the old, it promises to endure as long as humanity endures.

Essentially this we are sure is the latest, the deepest, the confident verdict of the widest knowledge, the boldest science, the profoundest philosophy, the most disciplined reason of our time.

It is in the firm faith of all this, buoyed up by its hope, strengthened by its confidence, that we begin this magazine; begin it distinctly as a voice of encouragement and assurance to the doubting and fearing; as a finger pointing to the sunrise; as a hand reached out in love to any who feel they are too weak or bewildered to stand; as a bell, if small yet clear, beginning its note with the new year, to help in its humble way to

> "Ring out the old, ring in the new;
> Ring out the false, ring in the true;
> Ring in the Christ that is to be."

Are we wrong in thinking a great religious reformation is going on in our age, a reformation far greater than that of the sixteenth century? As yet, little more than the negative and destructive part has been effected. It is time for

the positive to begin—a positive which will be a second birth of Christianity—the taking of the great, eternal principles of the Teacher of Nazareth, now so thoroughly vindicated at the bar of reason, philosophy and science, and applying them afresh to the deep wants of to-day. J. T. S.

WHAT CHURCH LIBERTY REALLY MEANS.

Such curious things are often done in the name of liberty, that it is well to understand, as clearly as the subject admits, what it means as applied to church life.

It has always been the privilege of our Unitarian churches, both in America and England, to maintain their institutions in about the widest, most open freedom ever attempted in any religious body. Any one is free to join our churches, even to come into their innermost fellowship and communion, without any examination. We regard it simply as a question for each man, himself, whether he feels sufficiently in sympathy with our general object and methods and worship to wish to belong with us. If he does, let him come! Even in entering our colleges and our ministry, it is not put to a man to *define* his belief. What we want to know is: Is he a thoughtful, religious man, earnestly believing in the great central realities of religion—God, worship, immortality and duty—and, has he also some promise or gift for helping others in religious life? If it is so, we bid him welcome.

This absence, however, of any "creed" about these things has never been because our churches have not cared enough for them to define them, but because they have felt mere definitions to be always inadequate, and often a snare. Thus we have refused authoritatively to define even "religion", or "Christian", but not because they are meaningless! We have voted down any attempt at an official definition of "Unitarianism", but, again, not from any lack of meaning in it. The real point lies here: the meaning of these words is clear enough at the *centre*, only vague at the *circumference*. But therefore, the more we refuse to define the circumference, the more must the centre be kept clearly and unmistakably in view. Now the central meaning of "religion" and of a "church" has always been perfectly clear: God, and the worship of God. So is the central meaning of "Christianity": reverence for Christ and his teaching. So is the central meaning of "Unitarianism": belief in the unity of God as distinguished from the abstruse doctrines of the trinity. Thus, while there may be the most entire absence of any artificial limitation in our association around these centres, there must always be certain natural limitations. All association for any purpose, must be an association of those who believe in that purpose. This is so, not in religion only, but in all secular matters. Take chemistry for example. The trustees of a college do not ask their professor of chemistry to sign a creed, not even the smallest. What they do is, to assure themselves, by inquiry and conference with him, that he knows his subject and is really interested in it, and that he is the right sort of man for a teacher, and then they engage him, leaving him, as they would say, entire scientific liberty. And yet if he were by and by to come to believe that chemistry is all nonsense and were to discontinue all analysis and experiment and turn his laboratory into a gymnasium or a newsroom, certainly the trustees would tell him that they must look out for another man, and nobody would cry out that they were recreant to their profession of scientific freedom.

Now it is precisely the same with regard to religious liberty and the work of leadership and ministry in a church. Our churches do not ask a man, before calling him, to define his belief in God, or in Unitarianism, or in worship, or in any part of this *religion* which is yet the very centre and object of their existence. They engage him to lead their worship, to minister to them in the religious life. But if, in the course of those changes which are constantly oc-

curring in such a time as the present, he comes to have no longer any belief in God—no longer any such belief as admits of real worship—can there be any doubt as to what he ought to do? It is one of the most difficult and delicate questions, at what point in the changes of a man's religious views he ceases fairly to belong with the churches in which he has previously been associated. It is *so* difficult and delicate, (depending more upon attitude than mere intellectual opinion), that Unitarians have, as pointed out above, always left it to be judged by each man for himself, only taking church action in cases of utter and palpable unfitness. We believe that this is forever the best, the only true way. Only let each man see that he *do* judge it, do thoughtfully and earnestly consider it, and not simply put it aside on the ground that his religious liberty not having been limited there is nothing to be considered. The fact that Unitarianism sets up no artificial limitations to its liberty makes it all the more imperative that men recognize the natural limitations of all association either for work or worship. The fact that Unitarianism leaves even these natural limitations to be judged by each man for himself lays only the stronger obligation upon every honest man to observe them loyally.

In these columns we shall always continue to plead for the old openness and liberty of our Unitarian churches. But we must also insist, with all our might, that the more we leave our church life open at the circumference, the more we must keep its centre bright and clear and unmistakable in those great realities of faith, worship and eternal life, without which a "church" has ceased to be. Let us always hold to a free church; but a free church does not mean no church at all. B. H.

A NEW YEAR'S GREETING.

We greet our readers at the opening of a new year. It is a time to hope, a time to remember, a time to resolve. What has the past year been to us? Much? Then surely we must make much of that upon which we are just entering. Little? Then all the more let us be spurred by our loss and failure to make the most of that which is before us. Let us plan carefully for the year, at its *beginning*, and plan for the *highest ends*. Only a foolish or a weak man launches his boat aimlessly on a stream, to drift. The wise man, the strong man, sees that his oars are plied and his rudder is manned.

What shall the year be for our churches? A year of vigorous work, and self-forgetting devotion to a noble cause? What to our homes? A year of love, and patience, and joy found in the tasks of every day? What for our individual selves? A year of mind-growth, conscience-growth, heart-growth, growth into nobler manhood and womanhood? Surely we may not aim at less than all this.

Each day of the year just ahead is a gold coin, for us to save and grow rich —or lose, and be poorer therefor all our lives. Each day is a round of a ladder on which we may climb to the beautiful unattained, if we will. Each day is a stone laid at our feet by the great architect of all worlds, and all souls, for us to build into the walls of a beautiful palace, or an ugly prison, to be our home forever.

As we enter upon the new year it may well be with joy, with hope, with smiles, and greetings of each other; but not less should it be with high and serious purpose. Let our resolve be that of Paul—"Leaving the things that are behind, to press forward to those that are before." Let the exhortation of each to himself be that of Doctor Holmes:

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave the low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,—
Till thou at length art free,—
Leaving thine out-grown shell
By life

THE NEW YEAR.

BY REV. W. P. TILDEN.

Hail to the glad New Year!
Welcome its foot-fall near,
Sandalled with love.
Softly, as falls the snow,
Fleetly, as angels go,
It comes with hope aglow,
Born from above.

Fresh is the gift it brings,
Sweet is the song it sings,
Our hearts to cheer.
Upward it points the way,
Onward to brighter day,
Wiping the tears that stay,
Shaming our fear.

God of the Old and New!
Give us the vision true,
The heart of fire;
Strong hands to work for God,
Swift feet with mercy shod,
Treading the path *He* trod,
Souls to inspire.

—*Christian Register.*

A CHURCH IN A NEW SETTLEMENT.

If any one wants to see the value of the church in human society—to see it in its simplest form—let him go west, to one of the little frontier towns that are springing up all along the advance wave of the great tide of population. In the far West you can watch society crystalizing at fresh points, from the very moment when two new settlers build their shanties or log huts side by side in the wilderness, till a hundred other homes are planted round, and a little new frontier town has started into being. Every westerner knows the kind of place it is at first—the busy, makeshift, slipshod, go-as-you-please sort of ways; the loungers in the two or three village stores, or on the dry-goods boxes on the sidewalks; the loafers in the saloons; the plodding life that goes on one day the same as another, and hardly knows when Sunday comes. But there are sure to be a few men there—or still more likely, women—to whom Sunday brings now and then a mist of tears, and happy memories of some old church home in the past. They cannot forget the little meeting-house back in some New England town from which they came away years ago. It was a poor little meeting-house, and the minister wasn't very much of a minister, and in those old days when they belonged to it, they didn't go nearly as often as they might—and very likely never came away without more or less grumbling!

By the way, I know nothing that strikes one more in the west than the very small amount, even of the most unsatisfactory church-going that in after days becomes glorified into a retrospect of quite loyal and enthusiastic membership. Again and again I have met with western settlers who talked quite affectionately of their old church, and when I came to make some closer inquiry I found that they had never really belonged to it, but only did a little casual attending, with perhaps the supposed saving clause that at any rate they "never went anywhere else". Do I blame them for unconsciously magnifying that little casual attendance into quite affectionate attachment? Not for a moment. I am only thankful and encouraged. Like the circuit rider, when one of a pretty hard family had "found religion" under the terror of a rattlesnake bite, and who prayed, "Lord send a rattlesnake to bite some *more* of 'em", so I cannot help a secret wish that a dozen or so of the laxer sort of my present parishioners might be moved to "go west", for I am persuaded that in some little place a thousand miles away they would develop an appreciation of my ministry for which I try in vain while they are living within four blocks of the church.

But this is a parenthesis. To return to our little frontier settlement. Some day these few more thoughtful people lay their heads together and say to one another: "We must have a church!" Is that a small matter? I tell you, dear reader—you who are inclined to doubt whether churches are not "about played out"—that that day when some little meeting is started, that day marks the beginning of a new era of progress.

Of course it will only be a poor little church, for dollars are scarce in those new western homes, and the women are too busy to make little bazaar nick-nacks and the men are too poor to buy them, so that the resources of Christianity in more civilized places are lacking. But they get some sort of little shanty church put up, and then a minister comes and opens it; and though they are too poor to have a resident preacher, they feel they are in connection with the great organized Christianity behind them in the world. And, by and by, perhaps some minister settles there, and then how they do hold up their heads, and how the little local newspaper printed on the "patent insides" does crow in little sarcastic paragraphs over the other little neighboring settlement ten miles away, where they haven't any clergyman!

Yes! That little church may be far enough from what a church might be; but let it be ever so homespun in its ways and ever so wrong-headed in its doctrine, it will be better than none for that little new settlement. It will be a rallying place for the better life of the community; it will be a little spring of sweeter, wholesomer life for every home that is connected with it; it will give the little children a chance that they have never had before, and it will not only be a help to religion, but a help to every element of decency, morality and civilization.

So, dear readers in such new far-away places, have a church or meeting of your own if you can; but, if not, join hands with some little band of Christian people, and help them if they cannot help you much. Almost any church is better than none. x.

THE LATE DR. W. B. CARPENTER.

The death of Dr. William B. Carpenter, of London, is not only a loss to science and literature, but also to religion. He was one of the few eminent scientists who, while keeping fully abreast of the great march of physical investigation and discovery which has characterized the past century, never wavered in his faith in the great realities of religion, and believed in them not as mere speculative views, but with deep and heartfelt conviction. He will be remembered by the public all over the world, as the author of many scientific works, and the constant laborer in the cause of education. In Boston, his lectures on the geography of the deep seas, before the Lowell Institute, were attended by eager crowds, and gave great delight. Many honors came to him. As early as 1844 he was elected in the Royal Society; and in 1861 he received one of its Royal medals, and more than once served as its vice-president. In 1871 his own university of Edinburgh gave him the degree of LL.D., and in 1872 he was president of the British Association for the Advancement of Science. In 1873 he was elected a corresponding member of the Institute of France, even in preference to his friend, Charles Darwin, who had also been nominated; and on his retirement from the registrarship of the London University in 1872, his long services were recognized by the government conferring upon him a Companionship of the Order of the Bath. But by us and our co-religionists in England, he will also be remembered—by those who knew him personally—with warm affection, for his earnest religious spirit, his hearty interest in our liberal Christianity, the many years when, for love of our cause, he played the organ in our church at Hampstead, and his readiness to help, at our meetings and in our periodicals, in the solution of the deep religious questions of recent years. Even in the last days before the sad accident which removed him from amongst us, he had been preparing to read a paper before the Christian Conference, on the subject of "Miracles," in which his researches into mental physiology had given him a peculiar interest; and only the Sunday before his death, at the house of one of his sons, he was speaking of that paper, "and dwelling with special force on the testimony of Paul to the Resurrection", on which he "expressed a characteristic suspense of judgment". The London

Inquirer for Nov. 14 contains a long and very interesting account of his life, by his son, Prof. J. Estlin Carpenter, of Manchester New College, London, who gives this last most interesting fact.

SPECIAL RELIGIOUS EFFORTS.

Some of our Iowa ministers and people are considering the wisdom of special meetings in their parishes, to aid in arousing the religious life of our own people, and to spread our thought among those who do not now accept it.

Within the limits of our parishes there are a good many people who are in general sympathy with us, socially, mentally, and religiously, but who only occasionally come to our churches, and do but little work among us. They are apathetic. If once they could be roused to see the good our church could do them and their children, the real happiness they could get in the church, and the large good they could aid in doing by taking hold strongly in the church work, it is believed they would come among us gladly, and help and be helped. Now, as to these people, what shall we do? Generally our churches have done nothing. We have simply let them go, and in so doing have injured them and ourselves.

Then, in the limits of all our parishes there are many people who have completely broken with orthodoxy. In its characteristic doctrines they have no belief at all, and those doctrines are so irrational that they never will believe them. But a clear statement of Unitarian Christianity would commend itself to their rational and religious natures. They would accept it, rejoice in it, be morally inspired by it. Their own lives would become richer, and they would bring into the churches new life, and spirit, and strength. What ought we to do for these people?

To say that we ought to do something for these, and for other classes not mentioned above, is easy. To say just what we ought to do is by no means so easy. We in Iowa are considering whether a special effort could not be made with such wisdom as would make it beneficial. Suppose the minister and his parishioners arranged for a series of meetings, by securing the aid of two or three other ministers, and by providing good singing of the right kind. After the whole thing is properly arranged, and has been widely and thoroughly advertised by all good methods, let the series begin on a Sunday morning and continue until the next Sunday evening, with preaching twice on the Sundays, and on the evenings of all the other days. Work could also be done by meeting classes for inquiry and instruction in the afternoons. Let the sermons deal with the vital importance of the religious life, with the value of the church as an aid to that life; let the sermons so touch upon the love of God, and the love of man, and the surpassing attractiveness and beauty of the religious life, as to rouse the purest emotions to such activity as will move the will to decide to begin that life now; let the sermons be so permeated with the spirit of brotherhood, taught and exemplified by Jesus, that all may be drawn together in the bonds of a noble sympathy; let the hymns and the music so express, in rhythmic sweeps of song, the uplifting thoughts of life and love, of worth and work, of duty and destiny, that all hearts may be drawn into glad communion with God. Then on the last evening, in a simple, rational and impressive service, receive into membership with the church all who have decided that they will at once begin to live a more religious life.

Is something like this possible among us? Who will realize the dream by incarnating it in successful work?

O. C.

IOWA CITY, IOWA.

EDITORIAL NOTES.

WE count ourselves fortunate in the sermon we are able to give our readers in this our first issue. No one should fail to read it. It is one of the most characteristic, eloquent and searching discourses we have ever seen from Mr. Collyer's pen.

THE next number of THE UNITARIAN will contain, among other things, a sermon by Rev. Charles G. Ames, on "Some Things that are Settled", and an article by our senior editor on "How Unitarianism began in England".

WE believe the two greatest wants of Unitarianism in America to-day to be better organization and a deepening of religious life. We have the freest religion in the world; some of us think we have the most rational. Can we at the same time have the best organized, and the most devout and earnest? This is our problem.

Is worship, then, something of so slight importance that we need not even mention it in stating the aims we have in view in uniting ourselves together in churches? This question is suggested by reading the in some respects excellent covenant which has just been adopted by the First Congregational Church in Northboro', Mass., which runs as follows:

"We, regarding the church as a brotherhood of helpers toward a good life, but claiming for all the largest liberty in matters of doctrine, hereby associate ourselves as members of the 'First Congregational Church in Northborough'; and we covenant to do what we can to advance the cause of truth and righteousness among ourselves and in the world."

WE are glad to see the announcement that a volume of Dr. Bellows's sermons is in press and will soon be ready for the public. Cold type and paper cannot catch the full glow of our great New York preacher's magnificent utterance, or reveal more than in part that marvellous pulpit power which lay so largely in the voice and enthusiasm and presence of the *living* orator, yet the book promised can hardly fail to be a valuable addition to the pulpit literature of this country, as well as a most welcome memorial of one to whom for many years was assigned by common consent the first place among the preachers of his own denomination, while he was known and honored throughout the land by men of all religious names.

IT had been the hope of the projectors of THE UNITARIAN to induce the editor of our western monthly, "Best Words", to join forces with us and merge that periodical in this; and it was thought at one time that such an arrangement was practically effected. But on further consideration of what such a change would involve, Bro. Douthit concluded that, while he is in cordial sympathy with our purpose, and wishes to co-operate with us in all practicable ways, he yet cannot, in justice to his constituents, or in fidelity to the work which he has set out to do, give up his paper. Instead of merging with this magazine, therefore, *Our Best Words* will continue, will be changed in price to 75 cents a year, and will be issued hereafter fortnightly instead of monthly.

WHAT church, Sunday-school, ladies' society, or generous individual, has $25, $10, $5, or $1, to send to the brave, struggling, needy band in Minneapolis, who are laboring so hard under Bro. Kristofer Janson's devoted leadership to build a new church? Are there not many such among our readers? Why should not Bro. Janson's heart be gladdened at the opening of the new year by a hundred gifts for his building? He has a house of worship half erected for his Scandinavian congregation. Whether it stops where it is, or goes on to speedy completion, will depend upon whether or not friends outside are interested to help, for the slender present resources of his own congregation are exhausted. The church ought to be finished without delay; we ask our generous readers, Shall it not be?

THE new building of the American Unitarian Association is completed as to the exterior, and is a noble structure. It will be a help to all our good work in Boston to have such a home for our various institutions. By the way, we heard, a few days ago, of a conversation about it between a leading Boston Episcopalian and one of our ministers, as they were passing the building. "Rather dark, that new building of yours, it seems to me", said the Episcopalian;

"aren't those windows rather small? Looks as if you were a little afraid of the light, doesn't it?" "No, sir", was the prompt reply, "it looks as if we had the light inside, and we have!" But our critic was not to be quenched. "Well, isn't it too heavy and massive? Why, it looks as strong as a castle." "Exactly so; we are building for something that is going to last!" Then our critic began to talk about the weather.

THE Western Unitarian headquarters in Chicago will be removed on January 1 from 135 Wabash avenue to 175 Dearborn street. The desks of the secretaries of the Western Conference, the Women's Western Conference, the Western Sunday-school Society, the editors of THE UNITARIAN and of *Unity* and of the Western agent of the American Unitarian Association will be found hereafter at the last named place. Here, in rooms much better lighted, more quiet, and in almost every way more attractive than the old, we hope to welcome our Unitarian friends from near and far. Correspondents, too, will please notice the change of address. The Colegrove Book Company goes out of business on January 1. Hereafter orders for publications of the American Unitarian Association will be sent to the Secretary of the Western Conference, and for Sunday-school literature, or the publications of Geo. H. Ellis, to the Secretary of the Western Sunday school Society.

THERE is a truth in the claim that the basis of our faith must be ethical and not theological. The first half is true, the last half not. It must be both. That is, the *theology itself* must be *ethical.* The fault of Calvinism was that it was not ethical. The moral nature of man brought it to judgment. So, too, Arminianism (evangelical orthodoxy) is not ethical. The moral nature of man revolts against it. The loftiest teachings of the old Hebrew prophets, and especially the teachings of Jesus, were intensely ethical, while at the same time there were as intensely theistic; hence their perfection and permanent power. To say, because we want ethics that we want nothing but ethics, is shallow and inconsequent.

"Of half-truths my soul beware"!

Not ethics instead of theology is what we want, but an ethical theology; not ethics without roots, but ethics sending their roots down into the deep thought of Eternal Righteousness—an "ethical passion" kindled where alone such passion can be kindled effectually, at the flame of a mighty conviction of God.

MR. EFFINGER, in his last report as Secretary of the Illinois Fraternity, told us of sending out circulars of inquiry to every church of the State, to find out what plan it had for raising money for denominational purposes. One minister replied: "I informed my parish early in the year that we owed a fee to the following five denominational societies, viz.: The Illinois Fraternity, the Western Conference, the Woman's Western Conference, the Western Sunday-school Society and the American Unitarian Association, and that I wanted $20 for each. Then, the missionary-secretary of my society personally solicited subscriptions from every member of my parish, and the $100 was promptly raised." This is essentially the plan which all our churches would do well to adopt. It is simple, direct, easy to be understood, easy to be carried out if the minister and officers of the church are in earnest. Nothing is more destructive to our denominational prosperity than hap-hazard ways of raising money for denominational purposes. In raising funds for missionary and benevolent objects, as well as in every other department of church business, let us have increased system, vigor, promptness.

PASTORS, state missionaries, postoffice mission workers and others will be furnished free with as many specimen copies of this number of THE UNITARIAN as they can use to advantage for distribution in their churches or otherwise. Send orders early.

FOUR STAGES IN CHURCH LIFE.

A SERMON BY ROBERT COLLYER.

"The church of the living God, the pillar and ground of the truth."—I. Timothy, iii., 15.

I think we may notice four eras in the life of great historic churches. We may entitle them first, inwardness; second, outwardness; third, worldliness; and fourth, worthlessness. In the first era the soul is the main factor; in the second, the senses; in the third, the income, and in the last, emptiness of whatsoever things are true and lovely and of good report. In the first era the soul is open to God rather than man; in the second to man rather than God; in the third mainly to mammon, and in the last to spiritual palsy and death.

In the first era the church cares most of all for the truth—lives for it, gives for it, works for it, and stands ready to die for it. In the wilderness with the picked men of Israel, in the arena with the early martyrs, at the stake with the reformers, on Plymouth Bay with the Pilgrims; on half a crown a week and your board if you get it with the pioneers of Methodism; and in scorn and contempt, with howling mobs hurling things at you, with those early Abolitionists whose names shine like stars in the firmament of our new heavens.

In the second era she cares most of all for a good time, for ministers who will be to her "as the very lovely song of one who hath a pleasant voice and can play well on an instrument", for fine music, "storied windows, richly dight", rituals and a splendid show. This is the first step in the drift downward from the noble austerity which always marks the church of the living God. She wants the costliest she can lay her hands on now, so she buys the best and pays for it, while those who do this reveal not seldom a generous self-sacrifice and a really noble aim. The people must be attracted; they will come to the sound of the viols or the organ and the enticements of eloquence, and they can be reached through the eye as well as the ear, so a splendid temple is a means of grace. That is the plea the church makes as she begins to show the drift. It is not quite true. She wants all this for herself rather than for the people, or shall I say for those who have no money. So while there may still be an inward life, it is slowly but surely growing outward and is the splendor of the tree bearing fruit after its kind, which has to be cut to the quick again or it will run to mere leaf and blossom. Still it is a fine show and those who bring it to this perfection have to search far into their motives before they find the line between the spirit which impels us to do grand and generous things for love's sake to God and man, and the self-love which prompts us to do such things that we may be ministered unto rather than minister. Indeed, there is, no doubt, as yet a blended motive, a concern for our fellow-man mingling with this for ourselves, only we want to do *that* in this way which can *only* be done by the truth and the life of God.

Then there comes a time when this drift takes a more fatal form. In her *best* days such a church wants to know what is true; then the time comes when she asks what is *pleasant* and *popular*, and last of all she wants to know what will *pay*. So the first era is one of self-sacrifice; the second of sacrifice for self, and the third and last marks her drift into pure selfishness.

And this, as I make out, was the condition into which the church on Zion had sunk in the days of the Master. She was no longer willing to make a sacrifice, even for herself, as she was when the people worked with such good will after the captivity; and so, as the thing as it stood was not good enough, Herod, as rank an old heathen as you shall find in a summer's day, must build her a new one, and she would repay him in a certain subservience of the soul, as he intended she should. This was the last drift down, and we hear how it had turned the house of prayer into a den of thieves—a mart where you could buy beasts and birds for the sacrifice at temple prices, and change the coin you brought from your home

among the hills for the proper currency to give the priests, and the man would charge you only five per cent, as we learn, which was probably little enough, considering the rent he had to pay for his stand. This was the way the old church had drifted out of the pleasantness she was willing to pay for, into the selfishness which was bent on making the thing pay. You notice something like this again in the churches of the far East through the glass of the early fathers, and in the times before the Reformation, and in the old mother church of England, as early as the days of Elizabeth. There is a report in this reign of the condition of St. Paul's in London, which may stand for my instance. The great aisle was a common avenue for the venders of ale and wine; some of the chapels were rented out as workshops, and the noise of a trunk-maker close at hand sounded through the prayers. The dead were moved out of one vault to make way for the stock of a vinter; a part of the cathedral was rented for a play-house, and a venturesome baker had made him an oven in one of the vast buttresses and drove a famous trade in cakes and pies.

This was in London. Out of London the churches were falling back into ruin. One man would hold a great many livings and attend to none of them, but would hire curates who lived on laborers' wages and in huts. As late as the days of Anne, a Dean of Durham hauled a noble mausoleum out of his cathedral and turned it into a trough for his cattle. In my own old parish, in the same reign, we reported our parson at York for being drunk in the tavern sundry times, when he should have been reading the prayers, and for never coming near us at other times; but we could get no redress, and he would not even pay the curate we were fain to hire. The era of selfishness had come on swift feet. There were thousands of good men and women in the old mother church then, as there always are, but the greedy and selfish had clutched all the good things. The old days had long gone by when the people would pour out their wealth like water for the church; but the priests and their kind wanted as much as ever, or more, and would have it, even if they sold the golden chalices from the altar, —as they did in one instance, I remember, and got along with tin.

So we must not wonder that as Jesus watched this fatal drift in his own time, his soul is so stormed by it that he seems to break faith with the very Sermon on the Mount, lashing out right and left, and driving from the temple the selfish and self-seeking crowd. It was no resentment, as I think, at the mere invasion of those courts, because the whole world was to his mind a temple of the Most High. The white passion was born of his revolt against wresting holy things to base uses and making the house of God—so called and so intended—a mart where you could sell what had come to be a mere make-believe (as things stood there and then) for a coin which had a real worth to those who gave it, and especially to the poor, to whom it stood for so much labor and self-sacrifice. And no wonder that when they were of no use—the teachings, the prayers and tears—this selfishness should drift into a worthlessness which must be swept away, so that room might be made for God's truth and life to spring forth again in the wonderful Hebrew heart. No wonder that envy, and greed to clutch all there was left of pelf and power, should cumber the holy city with men slain by each other, while the rams were battering at the walls, what time—

> "The kites knew well the low stern swell
> That bid the Romans close."

No wonder that the ancient churches in the far East were as the "crackling of thorns in the fire" when Mahomet came with his mighty war cry, or that the old religious system, with the church that maintained it, should become intolerable to England and all the nobler nations, and must be overturned. And no wonder, to those who believe in the Church of the Living God on the earth, that when the reformed church was taking that swift drift down He should have said in His heavens, I must raise up a manhood which will go back

again to the old heart of austerity and self-sacrifice for me and mine, and so raised up the Puritans for this purpose, who had all this in them, and would have none of that which comes even with the first step down. No easy-going doctrine, no brief homily, musical as Memnon at sunrise, no harps or viols, no splendid fanes; nay, no assurance among the sterner sort that any one of them would not drop quick into hell when he was through down here, and if he did, then, no talking back; blinding shafts of glory and great black shadows of doom sweeping across the souls of them, as they sweep across the soul of Cromwell, the greatest and best of them all! This was the seed sifted and selected for the new sowing, this manhood which had found its way back again to purity, sincerity and self-sacrifice. They were lovers of the truth as they understood it, above all things you can name; men who counted life dirt-cheap in the divine service and who came here to stay, —came

"Not as the flying come,
In silence and in fear;
They shook the depth of the desert gloom,
With their hymns of lofty cheer.
Amid the storm they sang,
And the stars heard, and the sea,
And the sounding aisles of the dim woods rang
With the anthems of the free."

They were not pleasant men, some say, and they had a great deal to learn, but they held in them this first condition of the true church. They did not ask what is pleasant, or what will pay; but, what is God's truth, and how does it point toward my duty? Virginia was the place for your pleasure-house, if that was all you cared for; so one went up the James and another up the Bay, and the years have brought their proof; for these gleams touch the very soul of things as well as things of the soul.

I venture to say, once more, that these are about the only tests that we can use, drawn from observation and experience, when we want to know how the churches in our own land stand today. Yours and mine, how are they drifting? and what surety is there that they are of any great use, as churches, apart from the good and true you can find in every church and every age? And I ask you also to believe me, when I say that I do not question, for an instant, the worth, in their own degree, of noble temples or impressive rituals, splendid music, or a true and heart-whole eloquence.

If these things can be made one with the noblest truth and life, or can even be made tributary to it, instead of touching the senses merely, and so turning the inward outward; if they can be made good servants, and not bad masters, then there is nothing but good to be said of such things except that they are only *things* after all, and at their best. It is the drift we have to fear, from the inner to the outer *man;* from the soul to the senses, and from the joy that is born of God, to mere ease and enjoyment. The danger grows very sore when a church wants all these things, and is willing to ring in any number of old Herods to pay for them, who will pour out their money like water, because it is a good investment, but who are Herods all the same, and mean to be, and so the holy place becomes again the scene of truck and barter. Worldliness has come, and worthlessness is knocking at the door. And as it is with the pew so it is with the pulpit. When the silver tongue must be hung on gold, and the owner will know how much gold before he rings up the curtain; and those who hire him lay their heads together, not to ask what holy truth and high influence and genuine self-sacrifice there may be in the man, but whether the speculation will pay; and when, to make it pay, only the well-to-do are made very welcome, while the poor are sent to kitchen churches, as one may call them, to be fed, if they will stand it, on the broken meats of the ministry, then look out! And if the preacher sells the truth to serve the hour, and those who maintain him know it, and stand by him, because that is the way to have things pleasant and make the thing pay, then look out again! For if we say we can only have a church, in these times, on these terms, then the living God will say what he

has said through all the ages when things have come to this pass: You cannot have a church at all. You can have a phantom, a delusion, a snare, a clash of petty interests and heart-burnings, and then you can die, but you can have no church I will own for mine in that day when I make up my jewels!

We can see how true this is again when we note the imperial quality—if I may use such a word—and the sun-like freedom with which it sweeps above the reach of the drift outward and downward, through a law over which we have no control, because the living God is at the centre and *is* the centre of the truth and life which have come, do come, and will come while the world stands; and of that divine purpose we can no more tamper with or turn back than we can turn back Niagara when the water floods are heading down to the great chasm—the Eternal, not ourselves, that makes for righteousness, which will only treat with us when we reach the real heart of it as the seasons do, as they come and go, bidding us observe their order, daring us to neglect them, and, for standing true to them, pouring into our lap their rich rewards. So the prophets come and go in Israel. This man dies, but then that man is born, and born again, and they call the people away in each new age from the phantoms and delusions, and the doctrines that have dried down to mere fossils, to the truth of a pure heart and a right spirit, and this is the church of the living God. And in the fulness of time Jesus comes—the Messiah, still in the line of those who spake as they were moved by the Holy Ghost—and we find in him what we cannot quite find in those who came before. For, as over there in Pennsylvania, many streams go to make the one great river, each with some tang, they say, which makes it not quite fit for the highest use, yet when they all flow together in the one grand stream, this so tempers that, and the sweet mother earth so blends them all together, as to make a river of the waters of life; so in him the streams of the prophets blend with a thousand rills of humble endeavor after God we have never heard of, and make the river the streams whereof make glad the city and the church of God through all time. And when we trace all the influences to the last line of human insight which could inspire the prophets and give our world the Christ, there is within them all this last secret of the divine presence and power, the white spark where all beside is mere kindling, while they themselves ascribe this power to the living God, telling us frankly it is his word they are saying and his work they are doing; and when we are compelled to see how the word and work proves itself true by building a nobler and diviner life, I have for myself no option but to confess that the secret of the church I mean rests with the living God, as the secret of the Mariposa pine and the blue-bell alike rests with the sun.

We have to observe again that this is true, not only of the genesis of this church, but of its abiding presence on this earth. Once born it never dies, and you can no more stamp it out than you can stamp the great living springs out, or the stars. It is this imperial power at work for the eternal purpose, —the living God inspiring those he has raised up to be his witnesses and the pillars of his Church, and making steel of no effect, or fire, or the teeth of wild beasts; to cut or burn or tear. The church of the living God was not reared in this high sense by human hands, and human hands cannot pull it down. This or that church may die, must die, indeed, when there is no true reason why it should live, as all the hospitals would die if it was found that their purpose was to kill, not to cure; but the true church of God, never!

And as this winsome younger sister of religion we call science grows to her true stature she will take her true place in the church of the living God, and modify many things we have taken for eternal verities. Time and the discovery of new truth have swept many things away already we once deemed to be firm as the pillars of heaven, and science, as one of the agencies through which this is done, has had very scant

welcome from the churches. They have left her out in the cold just as long as they could, and when she has come in they have only offered her a finger, as it were, of welcome, and the left hand at that. The true church of the living God welcomes science, not as the handmaid of religion, as some doctors in divinity call her, with a fine patronage, but as religion's own sister; a child of God by pure descent. It is no Cain and Abel business, in which the elder would slay the younger, but a genuine and loving kinship, in which there is no jealousy in the church of the living God. They will sit down together in heavenly places and science will no more destroy religion than religion will destroy science, because both go back for their life to the same divine heart. So forms of worship, again, may pass away, but worship never; forms of prayer, but prayer never; religious observances and creeds and forms of faith, but religion never; this or that church, yours or mine, if we take the drift, but *the* church, never; and never the banding of men together afresh and in a better fashion for this great and holy purpose. Men and women will look up forever to Him, our Father in heaven, just as they always have done since they heard the glad tidings, and will sing their psalms what time the soul soars on the wings of her gladness, and moan out their prayers into the heart of the Infinite Pity. Always the love of God will reach down to man, and the love of man reach up to God; and this will be forever proven true, that when men and women say: "We have got past all these things, they are of no use to us", then to them they will be of no use any more than the arctic circle is to grow wheat. But as they grow out of this there will be a great, simple, devout heart in this world growing into it, and the first shall be last, and the last first; while old Sojourner Truth's magnificent demurrer, "Is God dead?", then Douglas, will bring ringing affirmations of God's presence and love from the souls that are sure of the eternal truth on which his church stands.

Lastly, bear with me while I say once more that any church which opens its heart to the whole truth and life of God, as it flows down forever to us out of heaven, and stands clear of the drift, is a church of the living God, and holds in its heart the secret of continuance. But as I look at this question these four qualities become the proof we must all render for our claim to be members of such a church: the *inward life*, the deepest of all things and most essential; a *pure morality*, aimed at or attained; *spiritual fervor*, and *self-sacrifice*. And I need take but little time to show you how we may have any one of these without the other, and so fail to make good our claim. A dear friend of mine, long dead, used to say there were men in his town in the West who would kindle at times into something like a conflagration of religious fervor, but whose grip on fair morals was so poor that when those they were owing heard of it, they always sent the collector round with their bills. There are others again whose character is above all question, but if they were dead they could hardly be more isolated from the fervent spirit. And others who, with pure morals, a genuine fervor, and even a touch of the inward life, fail still of self-sacrifice, and will sing to any tune, and any time, about the crown, but take the best possible care to stand clear of the cross. But find me those who have these germs in them and make them good, in my church or yours, Catholic or Covenanter, Christian or heathen, and they belong to the church of the living God. Find me a church made up greatly of such men and women and free from the drift, and I will find in that church the secret of continuance and of the most potent power for good you can imagine. It shares in God's sovereignty, it sits down with him on his throne. Men will no more live without it than they will live without salt, when they once find it out; and you can no more destroy the steady sequence of such a church from age to age, than you can hurl this planet on Jupiter. It is fluent and plastic on the surface as our world is, blooming out into new surprises;

but within all these changes the church of the living God is immutable as heaven, and the fear of its extinction is half unfaith and half mere fooling.

This was the grand secret, finally, of the good fore-elders from whom we spring. They had a deep faith in the living God and his church, and in the truth that, attaining to this fourfold virtue, there was no fear of dissolution. Many things they believed we may not believe. Their conception of God's loving kindness and tender mercy at the best was very much as if you should narrow down your sunlight to as much as can come through an auger hole, stand in the strong white splint, and say, "That is all the light there is." But they held on to a noble morality, to a fervent spirit, to as much inward life as could come by their faith, and to a grand self-sacrifice. They were one herein with heaven, and so the door was smitten with dryness that had kept out the light, and we are their children—children of the light and of the day, if we are true to our trust.

WOMAN'S WORK AND POST-OFFICE MISSIONS.

Communications for this department should be addressed to Mrs. Eliza R. Sunderland.

WOMAN'S WORK IN THE CHURCHES.

Woman's work has long been recognized as an important factor in church life, and the indications are that it is to become not a less but a more important factor as time goes on. This work has assumed various forms, taking hold now of the social life, now of the financial interests, now of the charitable and philanthropic side of church activities. But in whatever direction expended, women have put into church work an energy and zeal which have deserved, and generally have won, success in the special field chosen.

It would not be difficult to name churches which, under ministers of only second or third-rate ability, and with little to boast of in church edifice or location, yet have grown up into strong, vigorous organizations—a power for good in the community — simply through the fine social life which the women have organized and carried on, and through which that brotherliness, which is an essential factor in Christianity, finds ample scope and beautiful expression. Other churches, too, will readily occur to many, whose expenses have been largely met through the efforts of their women, by means of various entertainments, suppers, fairs, etc., while east and west, north and south, orphan asylums, old ladies' homes, free dispensaries, industrial schools and free kindergartens, supported by individual churches, stand as monuments of women's work in charities and reforms.

Doubtless in all this there has been much of blundering, much of poor financiering, and not a little of increasing the very evils attempted to be cured, and yet it may well be doubted whether associated charities would have been possible but for the spirit of sympathy with suffering and destitution which had been so vividly awakened and kept alive through the efforts (bungling efforts, if you please) of the women's charitable and benevolent societies in hundreds and thousands of churches. And, but for the results of the just at present much abused church fair, it may be fairly doubted whether a good many churches, which no longer need its help, and are the loudest in their condemnation of it, would to-day have any existence at all, much less the prosperity which enables them to speak slightingly of the bridge which carried them safely over small beginnings and hard times. For we must not shut our eyes to the fact that these church fairs and sales not only furnish the means often to keep the church open at all, but that they also, by keeping people working together for a common and worthy object, lay the foundations for a real organic church life.

But important and varied as has been woman's church work in the past, the present shows it taking on still larger proportions and more important forms. Perhaps nothing is more significant of the trend in this direction than the vast missionary organizations which have grown up among the women of the various orthodox bodies within the past

score of years, and the two Women's Conferences, also missionary organizations, which have had their birth in our own denomination within the past half dozen years. Slowly it has dawned upon our women that "man cannot live by bread alone", and that churches cannot be supported by money, or social life, or even philanthropic activities alone, but "by every word which proceedeth out of the mouth of God". It is coming to be seen and felt, by earnest women, that of vastly more importance to church life than church suppers and entertainments (good and useful as these may be in their place) will be some earnest thinking together upon such deep problems as the philosophy of prayer, the growth, basis and value of religious faith and hope, the steps by which man has grown up to the high thought of God, taught and lived by Jesus of Nazareth. Such deep and high themes as these, first thought out into something of clearness, and then embodied in our own lives and the lives and characters of our children, is the *true church work* which most needs woman's head and heart. That such work of moral and spiritual culture is beginning to command the thoughtful attention of some among us, is shown by the formation of religious study classes and associations. But as yet only a beginning has been made in this direction. We need a still more decided and wide-spread change of emphasis from the externals to the internals of religious life. Let there be organized classes for religious study and social religious meetings for moral and spiritual culture in each church of our faith in the land, and we may look, in due time, for a deepened religious life among us; and this deeper religious life and wider religious culture will furnish, if I mistake not, the trained and consecrated teachers who are to plan and build and fill with children and young people the Unitarian Sunday-school of the future, out of which shall be graduated our home missionaries, who will carry on our post-office missions and our other missionary work.

To help and encourage woman's work in our churches in all its different phases, this department of THE UNITARIAN is opened, and we ask all our workers everywhere and in every sphere of effort to avail themselves of its columns to chronicle their successes, that thereby others may be incited to go and do likewise. But especially are we desirous that workers in the newer and, as it seems to us, more important phases of religious study classes and post-office mission work, shall here report their successes and methods.

E. R. S.

LITERATURE.

A BAPTIST MEETING-HOUSE. The Staircase to the Old Faith; the Open Door to the New. By Samuel J. Barrows. Boston: American Unitarian Association.

This book, in which the writer gives a record of his progress from orthodoxy to liberal Christianity, seems to us in every way admirable. It is graphic, bright, in some of its chapters interesting as a romance, while at the same time it is thoughtful, earnest, sympathetic, often singularly penetrating in its spiritual insight. The picture which the writer draws of the religious experiences and associations of his early life—of what the old faith was to him and to others around him—is tender and often touching. And as the story goes on of the growing mind and the questioning that begins and will not be checked, concerning certain unreasonable, dark and cruel doctrines which by degrees he discovers to be mixed strangely with the religion which environs him, we are carried along until our thought seems to grow with his, and we are made to feel that nothing is so natural as for just such a mental and spiritual evolution to take place as that which is depicted before us. Persons who were reared in the orthodox faith and afterward become Unitarians are often asked such brisk questions as: What caused you to change? Did you read some Unitarian book? Or did you hear some liberal preacher? Or did some companion or friend persuade you to take the step? Persons who can look upon the transition from the old faith to the new as so light a thing as this, and so easily effected, should read this volume of Mr. Barrows and see how infinitely other and deeper a matter such a transition is,—see how that it is not the result—cannot be the result—of anything less than the thinking and reading and experience, the doubts and struggles and prayers, and aspirations and hope-visions and faith-leaps of years and years. We hardly know whether the book is best as a study of orthodoxy or as a study of Unitarianism. Nothing about it is more satisfactory than the

kindly, appreciative spirit everywhere shown toward the religious body left behind.

The work will be of real service to at least three classes of readers: First, it will serve as an excellent assistant—we had almost said hand-book—to persons (and the number of such is large, and growing larger every year) who are slowly and painfully feeling their way along the same road which the author has trodden, from a dogmatic to a rational Christianity. Secondly, it will help Unitarian readers to understand and appreciate orthodoxy better than too often they now do. Thirdly, better than almost any book we know it will unfold to orthodox readers the real meaning and spirit of Unitarianism.

We are glad the book has been published. We are glad it has been published by our Unitarian Association. We shall be much mistaken if it does not prove for missionary purposes one of the most useful works ever issued from our denominational press. J. T. S.

THE THOUGHT OF GOD, In Hymns and Poems, by Frederick L. Hosmer and William C. Gannett. Roberts Brothers, Boston.

Those who have occasionally seen in our magazines and newspapers little poems by these two brethren of the Spirit, and who have never read a line of them without wishing for more, will welcome this little volume with something more than pleasure. It is a gain to the higher life to have at hand, not merely vaguely remembered as seen "somewhere", but accessible at any hour, such a collection of devout and noble thoughts, enshrined in words always of a tender simplicity, and mostly of rare beauty. The very fact that this is no volume of poems prepared of set purpose for publication adds to its value and significance. These are the little outgrowths of religion's happiest and most spontaneous moods, through many years of life—what *busy* life only their "fellow-workers in the West", to whom the dedication points, can know; songs that have sung themselves into words—

> "As showers from the clouds of summer,
> Or tears from the eyelids start."

Some few of them are already well known, and have taken their abiding place in psalmody, as Mr. Hosmer's,—

> "O Thou in all thy might so far,
> In all thy love so near."

But most of them will be new to all except a very few. We hope they will become very widely known. With the philosophers and scientists 'harking back' from the ways which a while ago seemed to many to be leading to a lifeless realm of mere force and law, —or shall we not rather say coming *through* that realm into the light and life of the Infinite Enfolding Life,—the craving heart of the present day is prepared to take up such a book as this with a new receptiveness, and will find it a help to this very thing—not the *proof* of God, which is no longer needed,—but to "the thought of God". These few words do not pretend to be in any sense a "Review", but are simply a little wreath of gratitude from one who feels that this little book is one of the real helps to the renewal of the old pieties which in the past generation have been so much laid aside. B. H.

The December number of the *Unitarian Review* contains articles on "William Lloyd Garrison", by J. W. Chadwick; "Our Chinese Question", by J. H. Allen; "The Pantheistic Panacea", by C. A. Bartol; "Louis Agassiz", by Dr. Hill, and "Rufus Ellis", by Dr. Peabody, besides the usual "Editor's Note Book" and "Review of Current Literature". The number is exceptionally varied and interesting. As we read its pages we ask ourselves once more, as we have often done before, why is it that hundreds more of our intelligent laymen and lay-women do not take this Review? Do they know how valuable a publication it is—how full of the best thought and knowledge of our time? Surely they do not realize how much they lose in not having it come monthly to their library tables.

Rev. M. J. Savage, of Boston, is publishing the seventh annual series of his sermons in weekly pamphlet issue, and we learn that they are finding a steadily growing body of readers, not only in this country but in many other parts of the world. Nor do we wonder; for discourses so living, so human, so packed with the most advanced thought of the age, so vigorous and masterly and direct in their handling of great themes, and withal so religious in spirit, are hard to find.

Also Rev. John W. Chadwick, of Brooklyn, has for some years been publishing sermons—one a month for eight months of each year. These, if less logical in conception, and less clear-cut and popular in style, are not less fresh in thought, and are even more rich in literary suggestiveness.

But among liberal ministers in this country no one approaches Dr. Freeman Clarke in number of sermons given to the public. Last summer the Boston *Gazette* printed the four hundredth sermon furnished that paper by Dr. Clarke during the past twelve years. And the issue still goes on. The books of the *Gazette* show that these sermons are taken and read by all classes of people, and actually in almost all parts of the world. Dr. Clarke is a preacher to a large Sunday congregation in Boston; but to a much larger congregation who never come inside his church,—some of them in Japan, India, China, Iceland. One copy of the *Gazette*, containing the weekly sermon, goes to a distinguished Italian admiral, who takes delight in reading the discourse in Italian to his friends. In Iceland, just outside the polar circle, a company of men and women meet weekly to read a sermon from Dr. Clarke. And thus the gospel of the larger, sweeter faith flies on the wings of the printed page ever further and wider.

"The Great Poets as Religious Teachers", by John H. Morison (Harper Brothers, New York), is an admirable little volume. We have

in 200 pages—so daintily got up as to be a beautiful New Year's present—eight most interesting essays bringing out some of the most striking elements of religious insight in several of the world's greatest poets, singling out especially Dante, Shakespeare and Goethe. There is great depth and tenderness in Dr. Morison's appreciation of these nobler elements of imagination as real revealings of the deeper things of man and God and eternity.

In an exquisite little pamphlet of 24 pp., beautifully printed, suitable for sending to friends, with the title, "Who knoweth life but questions death?" Rev. C. G. Ames has collected together several poems,—Edwin Arnold's "Message from the Dead"—

> "He who died at Azan sends
> This, to comfort faithful friends"—

Susan Coolidge's "As God will," and others of kindred comforting and hopeful sort. We believe it was not printed for publication, but it may be had by those who wish, at the A. U. A. rooms, price 10 cents.

A new volume of the later sermons of Rev. Dr. Henry W. Bellows (1865-1881), selected and edited by his son, Rev. Russell N. Bellows, and printed at the University Press, Cambridge, Mass., will soon be ready for delivery to subscribers, probably during the first week in January. Orders for this edition, enclosing the price of subscription, $2, should be addressed by mail, to Rev. Russell N. Bellows, 109 East Fifteenth street, New York.

Two of the best tracts ever issued have just been published by the "Unity Mission", 175 Dearborn street, Chicago, viz., *William Ellery Channing*, by W. C. Gannett and Judson Fisher, and *Theodore Parker*, by Albert Walkley. In each case a brief sketch of the man is first given, with some guide to his works, and then follow a number of pages of extracts from their works. They are only 5 cents each; 10 copies for 25 cents.

The Newport (R. I.) Unity Club is making a winter's study of the political history of America. It issues a bulletin of "References for the Course", which has evidently been prepared with great care, and would be found useful beyond the limits of the club. Students of American history cannot do better than to send for a copy to the secretary, Miss Carrie W. Crandall, 63 Poplar street.

Friends of F. M. Holland, whose health gave way in his ministry at Baraboo, Wis., will be glad to learn that he has had such success in his large work, "The Rise of Intellectual Liberty from Thales to Copernicus", that he is hard at work preparing a second volume, which will continue the story down to the Reformation.

The "Unitarian Year Book", which is just on the point of appearing, will contain one new feature of interest—a full list of the Unitarian churches in Great Britain and Ireland, together with an account of the Unitarian church in Transylvania.

A beautiful Browning calendar (helpful in the study of the poet as well as furnishing choice passages for memorizing) has been prepared by Rev. J. Ll. Jones, Chicago.

Mrs. Julia Ward Howe has been publishing a series of weekly articles in the *Woman's Journal* on "Industries of Women".

NEWS FROM THE FIELD.

We have two new church edifices in the west nearly ready for dedication; one in Madison, Wis., and one in Topeka, Kan.

Our Eastern Fellowship Committee report that Rev. Edward Green, recently connected with the Baptists, has been admitted to our ministerial fellowship.

Rev. W. H. Ramsey, of Los Angeles, California, who has been four years in the ministry of the orthodox Congregationalist body, recently spent a few hours at the Chicago Headquarters on his way to the Harvard Divinity School to spend a year in study for the Unitarian ministry.

Doctor Hedge has just passed his 80th birthday. Eighty! and yet "the closest companion observes not that the flame, which is philosophy, the love of wisdom, has lost from his thought or memory a single ray." A few of his friends and brother ministers fittingly celebrated the anniversary by presenting him with a bust of Emerson.

Rev. E. E. Hale recently read his story, "My Double, and how he undid me", in the parlor of Rev. Mr. Williams, pastor of All Souls Church, New York, for the benefit of the "Working Girls' Vacation Society" of that city. After the reading was over, quite an animated discussion arose as to whether it was really Mr. Hale, or only his "Double" who had given the entertainment.

The "missions" which are being carried on by our Episcopalian friends in New York are reported as very successful. They seem to be "revival" meetings, conducted according to rather new and in some respects improved methods. Have not Unitarians something to learn from them? We have been accustomed to say, revivals are good, if we can only have the right kind—may we not get from our church friends some valuable hints as to what the right kind is, and how such can be secured?

Rev. G. E. Gordon, late of Milwaukee, Wis., who has recently spent six or seven months in Florida and the Carolinas in search of health, we are glad to say is back and seemingly perfectly well. He has been preaching at Unity Church, Chicago; Ann Arbor, Mich., and the First Church, Boston. He has also been giving various addresses and papers on

humanitarian and social subjects in Milwaukee, Chicago and St. Louis. At the recent meeting of the American Humane Association in St. Louis, he was elected president of that body.

Chicago.—The pulpit of Unity Church was supplied during November by Rev. C. W. Wendte, late of Newport, R. I., and during December by Rev. T. G. Milsted, of Taunton, Mass.

—Prof. Felix Adler lectured on a recent Sunday for Mr. Salter, before the Ethical Culture Society, reviewing and criticising Unitarianism.

—Rev. A. D. Mayo preached at the Church of the Messiah on Sunday morning, December 13, on "The South and her Children."

—On Thursday evening, December 10, the Channing Club held its second meeting of the winter, at the Leland house, with an attendance of seventy-five, one-third ladies. The dinner, served at 6:30 o'clock, was followed by a short and very happy address from Mr. Joseph Shippen, the president for the evening, introducing the main speaker of the occasion, Rev. A. D. Mayo, who spoke for an hour or more in his very happiest vein on education in the new south. The address was full of information regarding the condition of society in the southern states, and the great political, social and educational problems which are before the southern people for solution, and which we of the north must help them solve. The account which Mr. Mayo gave of his own extraordinary educational work in the south was entertaining in the extreme. After Mr. Mayo's address, the president read a letter which he had received from Mr. George W. Cable, expressing regret at not being able to accept the invitation which had been extended him to be present, and speaking in the highest terms of the importance of Mr. Mayo's southern work. Short addresses were made by Prof. Lane, superintendent of schools of Cook County, Rev. T. G. Milsted, of Taunton, Mass., Rev. W. C. Gannett, of Chicago, and Rev. G. E. Gordon, of Milwaukee. Among the guests present were Prof. Howland, superintendent of schools of the city, and Dr. J. C. Burroughs, assistant superintendent. The meeting was, taken all in all, one of the most successful ever held by the club. It is hoped that Rev. Brooke Herford, of Boston, may be present to address the club at its next meeting, in January.

Boston.—Rev. M. J. Savage is giving to his people a series of sermons on the pressing religio-social questions of the time, which we suppose and hope will be published eventually in book form.

—Dr. James Freeman Clarke has been giving an exceedingly interesting course of lectures in the Church of the Disciples, Boston, on six Tuesday evenings, from November 17 to December 22, on "Pictures from Palestine". They were beautifully illustrated by stereopticon views.

—If any one thinks that Unitarianism can only flourish in the regions of wealth and intellectual culture, let him visit East Boston and see the church which was built up by Rev. W. H. Cudworth, and is fully maintained by Rev. G. M. Bodge. Let him see the large church attendance, and hear the hearty congregational singing, and attend the Friday evening prayer-meeting (led by the pastor), with its attendance of from fifty to seventy, or the "young people's devotional meeting", Sundays from 7 to 8 P. M., led by one of the congregation, and attended by from seventy to ninety, with no lack of speakers. Then there is a great Sunday-school of 670 children, with ninety teachers, and a sewing school every Saturday afternoon, with some sixty children attending, and the parish supports an independent mission work, Miss S. C. Damon, missionary.

—The Suffolk Conference (consisting of all the Boston churches) held a capital annual meeting December 10, in Rev. E. F. Hayward's church, South Boston. In this conference the plan is not to hold a large general mass-meeting of all who like to come, but each church in the conference is asked to send ten delegates. So, both last year and this, there has been a thoroughly strong and representative gathering. Almost every one of the twenty-eight Boston churches had delegates present, mostly their full number. The meeting began at 4 P. M., with an address by Rev. E. F. Hayward, on "Organized and Aggressive Unitarianism"; Rev. James Freeman Clarke introduced the subject of "What the Church should do for our Young People", which elicited some pretty strong expressions against mere church amusements, and in favor of earnest, helpful work. After supper, Rev. C. F. Dole read a paper on "How to Improve our Worship." In the discussion which followed, one of the laymen present, Mr. John M. Little, spoke a hearty word for the Wednesday noon services in King's chapel. The last paper was by Rev. Brooke Herford, on "The Church and a Changing Population".

—The plan of raising money in the Suffolk Conference is a very simple and effective one. The churches voluntarily agreed to contribute, each so many cents—10, 5, 3, 2, as the case might be—on each dollar required for the conference work. Previously the treasurer always had a debt on hand. Now he simply sends round to each church for its share, and there is no difficulty in raising whatever is required.

Ann Arbor, Mich.—Rev. James T. Bixby has been preaching here for the past two months.

Brooklyn, N. Y.—At the Church of the Savior (Dr. Putnam's) a special course of services is being held, on the second Sunday evening of each month. The preachers announced are, F. G. Peabody, Dr. Thomas Hill,

Dr. A. P. Peabody, Charles H. Weld, Edward E. Hale, Freeman Clarke, John Cuckson, Henry W. Foote and Brooke Herford.

—Rev. John W. Chadwick is giving, on the first Sunday evening of each month, a special series of lectures, under the general title "Some Aspects of the Present Time". The seven lectures will discuss the present attitude and tendencies of Literature, Science, Art, Society, Politics, Reform and Religion.

Cincinnati.—Rev. George A. Thayer has recently been giving Sunday evening discourses on "The Crime Against the Ballot", "The Misgovernment of a Great City", "The Saloon as a Social Regulator", "The Menace of the Public Schools". All but the last were published in full in *The Commercial Gazette*, and attracted wide attention. The political and social problems of Cincinnati were handled in a masterly and most effective way. Mrs. Fayette Smith, in a letter to the *Christian Register*, says: "Mr. Thayer is beginning to assume a deserved prominence in all that concerns the higher life of the city. He is recognized as a strong man, standing in a place that needs such a man. Of extreme modesty, shrinking in all his work from anything like sensational methods, his growth may on that account be slower, but it is very sure. No step is taken without careful consideration; but, then, it is taken to stay; there is no going back. We, who hear regularly his sermons, a series of discourses remarkable for both intellectual and spiritual power, especially remarkable in their unvarying excellence to be delivered by one man, Sunday after Sunday, without an exchange, feel that it is not overestimating him to rank him among certainly the first dozen best sermonizers in our denomination.

Clinton, Mass.—Rev. J. Frederick Dutton has resigned his pastorate, the resignation to take effect February 1, 1886.

Chariton, Ia.—At intervals of four weeks Mr. Clute has recently spoken here three times. We have some strong friends here, but it will require a little time before we can determine whether any permanent work can now be done.

Des Moines, Ia.—This is one of the most prosperous and most beautiful of Western capitals. Our Unitarian church, built and *paid* for, is an excellent building. Its location is a little removed from the center of our people, but it is easily accessible by the horse cars, and, indeed, it is easily accessible on foot to those who like a healthy walk. Mr. and Mrs. Hunting have given to the work here strong and faithful service. Of late the congregation has been increasing in numbers, and waking to greater activity a zeal which was before by no means asleep.

Dover, N. H.—Rev. Joseph P. Sheafe, Jr., has accepted a call to the First Unitarian Society.

Grand Rapids, Mich.—Rev. J. E. Roberts, late of Kansas City, has made an engagement here for three months. The society have just removed to the handsome Jewish synagogue, where they will hold their services from this time on. Under Mr. Roberts's ministrations a new life is coming to the Grand Rapids church.

Hartford, Conn.—Rev. John C. Kimball has a large class of ladies and gentlemen in the study of "Evolution".

Humboldt, Ia.—One of the strong friends of this church writes: "We are getting on well here with Miss Murdock in place of Miss Safford; better than our folks generally expected, but I was hopeful all the time." From other sources, also, excellent word comes of the success of the work under the new leadership. The best test of a minister's success is the spirit of the people to carry forward the work and to enlist heartily under a new leader, when the old minister and leader is called to another field. Such a spirit proves not only the devotion of the people to their minister, but their devotion, also, to principles which will last until generations of ministers have passed away. We congratulate Humboldt and its ministers, past and present, on having a strong grip on this spirit.

Indianola, Ia.—This town is another example of how our Unitarian spirit has spontaneous outpourings. There is no society of liberal Christians here, they have never had the services of a minister, and yet, in the city, and in the country round about, there has gradually grown up a goodly number of people who are in essential sympathy with us, and who listen gladly to our word, and who read it and circulate it as it comes to them through the silent, and yet most potent postoffice mission. On Monday evening, December 14, Rev. O. Clute spoke in the court house to a most intelligent congregation. Other meetings are in prospect.

Indiana.—Rev. Mr. Jennings, the State missionary for Indiana, has organized at La Porte a Sunday evening religious study class, composed largely of school teachers. At present they are studying Matthew Arnold's "Literature and Dogma", and holding their meetings at Prof. Hailman's.

—On January 1 Mr. Jennings preaches at Hobart. On the 17th he will preach at Drayton, in the Universalist church, and spend the week following giving a series of week evening religious lectures in the same place. Thence he will go to Kendalville for a week.

Iowa City, Ia.—Rev. Arthur Beavis has received and accepted a unanimous call to the church here. The congregation gave the pastor and his wife a hearty reception in the church parlors on the evening of December 17, at which music, recitations and speeches pleasantly alternated with coffee and conversation.

Keokuk, Ia.—Though for a few months this church has had no pastor, its Sunday-school is in a flourishing condition under the care of its superintendent, M. R. King, who takes enough time from the law to attend somewhat to the gospel. Mr. King is ably seconded by a corps of devoted teachers. The social work of the church goes forward under the leadership of an efficient band of women. And the men are by no means behind, for they pay a subscription of $1,200 a year, which they apply towards a debt unfortunately contracted two or three years ago. Mr. Clute preached in the beautiful church on December 6, and was greeted by large congregations of friends, old and new. The people are talking about a minister, and, without doubt, their talk will soon take the shape of action. Mr. Clute received from them a generous contribution towards the funds of the Iowa Unitarian Association.

Liverpool, England.—The Unitarian churches in this city are doing a good work. They have taken the Rotunda Theater, a large building at the north end of the town, for six months, for Sunday evening services, in the midst of a vast artisan and laboring population. Rev. Charles Beard opened these services October 4, and then they were placed in the hands of Rev. W. Carey Walters, our minister at Kidderminster, a man of great directness and earnestness of speech, whose people set him free for six months for the larger work. The first night 3,000 people were present, and there have never been less than 1,800 at any service, and this in a district miles away from our other churches, and supposed to be half Roman Catholic and half Orange Protestant. There is no sensationalism, only a harmonium to lead the people, who take up the familiar hymns with "splendid vigor", and the service comprises a simple alternation of hymn, lesson and prayer, with an address of a purely practical and religious nature. As a practical hint of some value, we may mention that during the week before the first service the whole surrounding district was visited, house by house, by a band of visitors, leaving hymn papers with announcement of the services.

Madison, Wis.—Excellent reports come to us from here. Mr. Crooker, in addition to large morning congregations, has a class of fifty young people, thirty or forty of them students. and has lately organized a "University Channing Club" of twenty or thirty members. The new church is nearly done.

Maine.—The missionary for Northern New England. Rev. S. C. Beane, has been doing much and very effective work in this state during the past few months. All the Unitarian societies of the state, with one possible exception, are now either in active operation or are moving to put themselves into working condition. In Framingham our pulpit, which has long been empty, is hopefully and earnestly seeking a minister; Houlton is doing the same; Presque Isle, whose organization had actually expired, has recently reorganized and voted to build a meeting-house; the St. John (N. B.) society really belongs to Maine, but it has held no services for three years, and when it did hold them it worshipped in a poor hall. It is now examining plans for a church edifice, and expects soon to resume active work. Three religious societies in Maine which have heretofore existed under other denominational names, are reorganizing, with increased strength, to affiliate with the Unitarian body.

Manistee, Mich.—This is one of the largest and most prosperous towns on the east shore of Lake Michigan. Rev. Albert Walkley has been at work here for some weeks. The success he meets with is most encouraging. The Manistee people tell him that if he will stay and help them through with it, they will build a new church next summer. We expect him to stay, and we expect the new church.

Meadville, Pa.—The pulpit of the Unitarian church is being supplied by Prof. Barber, of the divinity school, who is giving a series of special Sunday evening discourses on "Inspiration", "The New Orthodoxy", "The Old and the New Unitarianism", and kindred themes.

Mt. Pleasant, Ia.—We have long had here a few devoted friends, who have helped our cause in Iowa and the West by word and work and money. In a recent visit, Mr. Clute found them talking of having a regular meeting on Sundays for worship, and for reading a selected sermon. In this town such a meeting could be sustained with profit, but there is no good reasons why they should confine themselves to *selected* sermons. They have several ministers, ordained and unordained, old and young, who are quite competent to prepare their own sermons.

New Hampshire.—The Unitarian cause is reported by Mr. Beane, missionary for northern New England, as having at least doubled in numbers of adherents and influence during the last decade.

New Orleans.—Rev. Charles A. Allen has been instrumental in introducing the system of Associated Charities into the city, and in addition to his arduous church duties finds time to be the active secretary of the organization. Of late also he has been interesting himself in another movement of a humanitarian character very much needed in the city, viz., the Society for the Prevention of Cruelty to Animals, organized there by Mr. Geo. T. Angell, last winter. A recent number of the New Orleans *Picayune* contains the following editorial note relative to Mr. Allen's work in this direction:

"Speaking of our S. P. C. A. the other day,

the Rev. Mr. Allen promised 'to do all I can in my humble way'. We congratulate the society, and above all the poor, suffering dumb beasts; for Mr. Allen's help in his 'humble way' means that a mighty heart and a mighty will have come to their aid."

Mr. Allen has been preaching lately on "The Debt of Christendom to the Catholic Church", and "Modern Judaism and Christianity", and we are glad to see that one of the New Orleans dailies prints the sermons in full. Nor do we wonder: they are excellent in matter, and unusually broad and catholic in spirit. We only regret that we have not space to give our readers parts, especially of the one on "Modern Judaism and Christianity".

Oskaloosa, Ia.—In this town our word has never been spoken in a public meeting, but we have some good friends who recently extended hearty hospitality to the minister-at-large as he paid them a flying visit. From the intelligence and activity of these friends good influences will go forth that will not be fruitless.

Pacific Coast.—Rev .C. W. Wendte has been appointed by the American Unitarian Association as its Missionary Secretary on the western seaboard, to begin his work February 1.

Philadelphia.—Rev. Mr. May's society are expecting the speedy completion of their new church, which is to be one of the most beautiful edifices in the city. It is of light stone, cruciform, with a low tower constituting a porte-cochere. The interior is very striking, especially in its timber work. The decoration is rich, but subdued. Over the pulpit reappears the text, familiar to all who knew the old church: "This is Life Eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." This text, it is said, first suggested to Dr. Priestly the truth of the Unitarian view. In connection with the dedication services, at which Dr. James Freeman Clarke will preach the sermon, there will be held a two days' convention, which ought to be a memorable one. Rev. Messrs. J. H. Allen, Calthrop, Herford, Savage, Chadwick, Slicer, Brown and Collyer, and Rev. Drs. E. E. Hale and A. P. Peabody will read essays and make addresses. It was at first hoped to have the dedication on January 12, which is the tenth anniversary of Rev. Mr. May's settlement and the sixty-first of Rev. Dr. Furness's ordination, but it is now likely there must be a postponement to about February first.

—Rev. M. J. Savage created a profound sensation by his recent lecture in the "Star Course" on "Evolution and Religion", in reply to a coarse and flippant one by Rev. Mr. Talmage. The foeman was not worthy Mr. Savage's steel, but it is needless to say that his defense of the evolution theory and of its harmony with religion was masterly. A very large audience listened unwearied for nearly two hours. Several of the pulpits re-echoed the discussion, favorably or adversely. An orthodox preacher made a severe onslaught on Mr. Savage and Unitarianism. Rev. Mr. May preached, showing the singular harmony of the fundamental conceptions of the evolution theory with the great Christian idea of the at-one-ment of deity and humanity. Rev. Mr. Mangasarian, the recent recalcitrant from Presbyterianism, who is having a great following, lectured on Mr. Talmage and Mr. Savage both. As an outcome of the discussion, it is possible that a short course of public lectures will be arranged under the auspices of those who have brought forward Mr. Savage.

Providence, R. I.—Rev. Francis Tiffany has recently been delighting the people with a series of three lectures on "Italian Scenes".

Revere, Mass.—Mr. Cary F. Abbott has accepted a call to the First Congregational Society.

Southern New England.—Rev. J. F. Moors writes encouragingly of the condition of tbe Unitarian cause in southern New England. He says: "Under the more positive preaching from our pulpits, and more earnestness and directness in our work, we are seeing our churches starting up into new life and power, church debts are getting paid off, church edifices repaired, and new hope awakened."

Toronto, Canada.—Rev. Hilary Bygrave has been giving a series of Sunday evening lectures to large houses on "The Positive Aspects of Liberal Christianity". The young ladies of the church are interesting themselves in a "Kitchen Garden", and the Young People's Association are having successful meetings devoted to the study of English authors and debates on public questions.

Troy, N. Y.—The Unitarian Society has been presented with a $5,000 lot adjoining the church.

Turner's Falls, Mass.—A new Unitarian church was dedicated here in December, costing $10,700; $2,000 towards this snm being a gift from Mrs. Chester W. Chapin, of Springfield. Rev. G. Reynolds preached the dedication sermon.

Washington, D. C.—The course of special sermons given in the Unitarian church this winter is to be twelve in number: the preachers being two from the West, namely, Dr. Eliot and Clay MacCauley, and ten from the East, namelv, Collyer, Ames, Savage, Briggs, Wendte, Young, Reynolds, De Normandie, Clarke, and Herford.

West Liberty, Ia.—This town, located at the junction of the Chicago, Rock Island

and Pacific Railroad with the Burlington, Cedar Rapids and Northern, is a small city in the midst of a most fertile farming section. It has long been noted for its devotion to temperance, there having never been a saloon licensed within its limits. And in the rare cases of a saloon opening without a license it has soon been frozen out. Mrs. Cole has found here a large circle of people who were glad to get our word through the post-office mission. Taking a hint from this, Rev. O. Clute appointed meetings there on Sunday, November 29. A large congregation assembled at the first service and listened with interest. At the second service also the congregation was large and made up of thoughtful, religious people. There is a general desire that more meetings may be held.

West Newton, Mass.—Mr. Horace L. Wheeler has accepted a call from the Unitarian Society.

Women Ministers.—Iowa has the distinction of having more settled women ministers in the Unitarian church than any other State. Some years ago Rev. Mary A. Safford began work at Humboldt and Algona. The work increased on her hands, and soon Humboldt wanted her services all the time. Then Algona could think only of a woman minister, and secured the services of Rev. Ida C. Hultin. At length Sioux City organized, and among the possible candidates for its pulpit found no one to equal Miss Safford, whom it called and to whom it pays the same salary it would pay to a man. Then Humboldt, having prospered much under the services of one woman, looked around for another, and called Rev. Marian Murdock, under whom the work is prospering as of old. These are examples of what may be done by women of tact and training in our ministry. It would not be surprising if the pulpit of the future were largely occupied by able, devoted women. Already they largely outnumber the men in the school-room; possibly they will soon outnumber the men in the pulpit.

The American Unitarian Association at its December board meeting voted, among others, the following appropriations: $50 to Mr. McDougall, for missionary work in New Hampshire; $150 to Lancaster, N. H.; $200 to Bedford, Mass.; $100 to Castine, Me.; $500 to Exeter, N. H.; $350 to Beachmont, Mass.; $300 to Trenton, N. Y.: $350 to New Orleans, La.; $250 to Iowa City, Ia., for three months; $100 to Athens, Mich.; $100 to Omaha, Neb.; $1,000 to Minneapolis (Kristofer Janson); $750 to Indiana State Missionary; $3,000 to Rev. C. W. Wendte, for salary and expenses as missionary on the Pacific coast; $1,000 to Gen. Marshall for educational work at the South and among the Indians.

Universalists.—The Chicago Universalist churches are undertaking a mission movement on the north side; they have also recently started one at Woodlawn, at the extreme south of the city. The Church of the Messiah and All Souls church (Unitarian) and St. Paul's church (Universalist) held a united service at the Church of the Messiah on Christmas day, the three pastors taking part in the exercises. A similar united service was held at St. Paul's church on Thanksgiving day.

—Rev. J. Watson Smith, twenty-one years a Methodist minister, has joined the Universalist body in Massachusetts. He recently preached in Dr. Miner's church, Boston, with great acceptance.

—Rev. S. R. H. Biggs has accepted a call to Shelburne Falls, Mass.; Rev. L. R. Briggs to Brockton, Mass.; Rev. Dr. J. H. Chapin to Erie. Pa., and Rev. Augusta J. Chapin to Oak Park, Ill.

—Rev. C. E. Perkins of Clifton Springs, N. Y., is delivering a series of discourses on "Epochs of the Reformation", his special topics being: "Some Thirteenth Century Protestants", "The English Luther", Savonarola", "Zwingli", "Servetus the Unitarian Martyr", "Loyola and the Catholic Reaction", "The Huguenots", "The Puritans", "The Unitarians", "The Universalists".

—The parish at Lincoln, Neb., has begun the erection of a $1,200 parsonage.

—Special series of meetings are reported in East Cambridge, Mass., Ravenna, Kent and Brimfield, O., and elsewhere, with excellent results.

—The Sunday-school in Brattleboro, Vt., has 350 members.

—Rev. Dr. Rexford of Detroit has been making some vigorous criticisms, in his pulpit and in the public prints, of the action of the Young Men's Christian Association of that city in inviting Canon Farrar to lecture before their body. It is well known that the distinguished churchman is one of the most pronounced advocates living of the doctrine of eternal hope, and one of the sternest assailants of the dogma of an eternal hell. The Y. M. C. A. will not admit to its membership persons who hold such heretical views, and yet for money-making purposes the Association does not hesitate to give its practical endorsement to these views by inviting their advocate to lecture on its platform.

FOUR MONTHS' WORK OF THE WESTERN SECRETARY.

At the meeting of the Directors of the Western Unitarian Conference, held in Chicago, December 15, Mr. Sunderland, made a report of his work done during the preceding three and a half months, since September 1. That the western churches may see how varied, extensive and important is the work which their general Secretary is called upon to do, we give a brief abstract of the report as follows:

One-third of the Secretary's time given,

as per contract, to his duties as Western Agent of the American Unitarian Association, in the discharge of which duties he had traveled within the time named 3,700 miles.

In the service of the Western Conference traveled 4,810 miles.

Written about 100 letters a month.

Represented the body at all the local conferences held in the west during the time, to wit: The Missouri Valley Conference, at St. Joseph, Mo.; the Indiana Conference, at Hobart; the Wisconsin Conference, at Milwaukee; the Illinois Conference, at Geneva; the Michigan Conference, at Midland.

Had charge for two months of an important pulpit to the extent of furnishing the church each Sunday with candidates or supplies.

Had similar charge of another pulpit for three months.

Made investigations at considerable length and pains regarding the moral character of three different ministers who wished to join our ministerial fellowship, two from outside the denomination and one from England, the investigations occasioned by reports received of the moral unworthiness of the applicants.

Arranged for Rev. Mr. Herford, of Boston, to make a two weeks' missionary preaching tour through the West in January; and corresponded with Mr. Savage with regard to doing the same.

Attended two ordinations of ministers, having charge of and making all the arrangements for one of the two.

Given much time to looking up suitable rooms for a new Chicago headquarters.

Has done more or less work over six seemingly dead Unitarian societies, with a view to bringing them to life again.

Has had correspondence with reference to the acquisition for our body of a church in Kansas, built under other auspices.

Has corresponded or done personal work in or concerning six new places, with a view to getting Unitarian movements started in them. In one new place, by going personally or getting other ministers to go, has carried on Unitarian services for four Sundays. At another new place has preached once, besides doing considerable personal work in looking up Unitarian families.

Has preached, altogether, in eleven different places on Sundays, going to one place twice.

Has been in constant correspondence and co-operation with four of the five state missionaries in the west. Has also carried on some correspondence with one of the New England missionaries with regard to missionary interests, and with several of the New York state ministers and workers with regard to a fitting missionary for that important state.

Has either corresponded or personally advised, or both, with five western churches regarding plans for new church edifices.

Has corresponded with two young men about going to Meadville to study for the ministry.

Has corresponded with three ministers of other denominations about joining our fellowship.

Has acted as a ministerial supply agent for fifteen churches or liberal movements, either securing them candidates or supplies, or else corresponding with men with reference to candidating or supplying for them.

Has served thirty-six ministers; that is, has either helped these ministers to places where they have preached or candidated, or else has corresponded with them and with churches with a view to securing them such places.

In addition to the above, has attended to the daily routine headquarters work, much of it laborious, incapable of being reported, yet important.

THE SECRETARY OF THE WESTERN CONFERENCE desires to say to all interested that he will speak on week evenings without charge, except for expenses, at places within reasonable distance of Chicago, where there is no Unitarian church, or where he can help the cause of rational Christianity by so doing, upon the following topics:

1.—What is Unitarianism?

2.—Channing and the Rise of Unitarianism in America.

3.—Theodore Parker and the Development of Unitarianism in America.

4.—Emerson as a Moral and Religious Teacher.

5.—Darwin: His Life and Work, with especial reference to the effect of his doctrine upon Ethics and Religion.

6.—Miracles in the Light of To-day.

7.—The Bible in the Light of To-day.

8.—Seven Great Sacred Books of Mankind.

9.—The Better Religion Coming.

For Sunday engagements Mr. Sunderland holds himself ready to answer calls to all parts of the west, wherever he can serve the general cause. He is glad to assist in organizing new churches, Sunday circles for religious conversation, religious study classes, Sunday-schools or Unity clubs, or to read papers or deliver addresses before any of these. Also he will be glad to assist pastors or state missionaries in holding series of meetings where the cause can be advanced by that means. He wishes to co-operate in every possible way with our pastors, state missionaries or ministers at large, and our workers in the west generally.

CALENDAR FOR JANUARY.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Longfellow by Mrs. E. E. MAREAN.)

1. *Fri.*—Time is the life of the soul.
2. *Sat.*—Life is the gift of God, and is divine.
3. SUN.—*Thou [God] dost make the very night itself brighter than day.*
4. *Mon.*—O heart of man! Canst thou not be Blithe as the air is, and as free?
5. *Tu.*—Thy pathway lies among the stars.
6. *Wed.*—Toiling much, enduring much, fulfilling much.
7. *Th.*—The rays of happiness like those of light are colorless when unbroken.
8. *Fri.*—That is best which lieth nearest; Shape from that thy work of art.
9. *Sat.*—Only those who brave the dangers comprehend the mystery.
10. SUN.—*I see but cannot reach the height That lies forever in the light.*
11. *Mon.*—The life of man consists not in seeing visions, but in active charity and willing service.
12. *Tu.*—Let us labor for an inward stillness.
13. *Wed.*—Who dares to say that he alone has found the truth?
14. *Th.*—In all things the supreme excellence is simplicity.
15. *Fri.*—Nothing useless is or low; Each thing in its place is best.
16. *Sat.*—Sorrow and silence are strong, and patient endurance is godlike.
17. SUN.—*Not he that repeateth the name, But he that doeth the will.*
18. *Mon.*—For Thine own purpose Thou hast sent the strife and the discouragement.
19. *Tu.*—Glorious indeed is the world of God around us, but more glorious the world of God within us.
20. *Wed.*—Let our unceasing earnest prayer be too for light.
21. *Th.*—In ourselves are triumph and defeat.
22. *Fri.*—Only those are crowned and sainted Who with grief have been acquainted.
23. *Sat.*—Love is sunshine, hate is shadow.
24. SUN.—*Do thy duty, that is best; Leave unto the Lord the rest.*
25. *Mon.*—The strength of criticism lies only in the weakness of things criticised.
26. *Tu.*—Know how sublime a thing it is to suffer and be strong.
27. *Wed.*—We ought sometimes to be content with feeling.
28. *Th.*—Round about what is, lies a whole mysterious world of what might be.
29. *Fri.*—All common things, each day's events, are rounds by which we may ascend.
30. *Sat.*—Honor to those whose words or deeds Thus help us in our daily needs.
31. SUN.—*O day of rest! How beautiful, how fair! Day of the Lord, as all our days should be!*

We call attention to our monthly calendar, with its *thought gem* for *every day.* The selections this month are from Longfellow. Next month they will be from Whittier, and later from Emerson, Bryant, Lowell, Browning, and others. We hope many of our readers will adopt the daily practice of *committing* these beautiful selections from our standard poets to memory.

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